#### Tefillah Focus Of The Week:

## **MIZMOR SHIR**

Tears and Prayers

**MEANING:** The simple translation of the prayer

In the evening one lies down weeping, but with dawn—a cry of joy!...To You, Hashem, I would call and to my L-rd I would appeal...Hear, Hashem and favor me; Hashem be my Helper...Hashem my G-d, forever will I thank you.

...בערב ילין בכי ולבקר רנה... אליך ה' אקרא ואל ה' אתחנן... שמע ה' וחנני ה' היה עזר לי... ה' אלקי לעולם אודך:

WORD TO THE WISE: Meaning within the word

From the day the (Second) Beis HaMikdash was destroyed, the Gates of Prayer are locked." Yet, even though the gates of prayer are locked, the gates of tears are not locked." Rav Yonasan Eibeshutz (Yaaros Devash, Volume 2, Drash 11) offers an astounding insight. The numerical equivalent of the word 'cweeping' is 32, the same as the word lev -- 'heart.' This teaches that the tefillos of the one who prays with kavannah - 'intent of the heart' - enter Heaven through the ever-open Gates. Kavannah transforms our daily prayers into heartfelt supplications able to reach the Throne of HaKadosh Baruch Hu.

### THEME:

An essential concept of the prayer

## Stirring the Heart

The purpose of trouble or pain is to rouse us to pray and pour out our hearts to Hashem.

## **INSIGHT:**Deeper meanings of the theme

## Reason to Pray

The young woman had everything for which to be thankful — good friends, wonderful parents, an interesting job and excellent prospects for finding a marriage partner. When she opened her siddur each morning, she came to Hashem with a content, somewhat complacent heart. As time passed and no marriage was forthcoming, the young woman was beset by fears. "What if I never get married? What if I have to spend my life alone?" Now when she prayed, there was no trace of complacency. Her prayers rose up from deep within her and she reached out to Hashem with all her might. She needed to feel Hashem's closeness. In her troubles, she found the key to her solution.

Volume 1, Ma'amar 4; Volume 2, Ma'amar 72), Mashgiach of the Mirrer Yeshivah in Europe, explains that it is our feelings of fear that cause us to pray, which

Rav Yeruchem Levovitz (Da'as Chachmah U'Mussar,

in turn enables good to occur. Our usual way of thinking is that when trouble occurs, we must pray to Hashem; we would prefer, however, that the difficulty not arise in the first place. Ray Yeruchem explains that this perspective

indicates a lack of understanding as to what is actually taking place. In reality, the purpose of the trouble or pain is to rouse us to pray and to pour out our hearts to Hashem, and for Him to then respond with the salvation. He conveys this point with an analogy:

Before a tree can bear fruit, the ground must

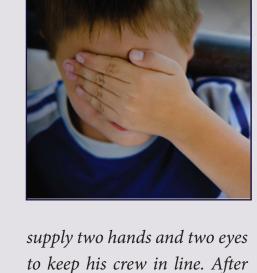
first be plowed and the sapling planted. Similarly, the afflictions that we must endure in life represent the plowing and sowing that compel us to pray to Hashem so that we can then reap the fruit of His salvation.

VISUALIZE:
Images that bring the prayer to life

# Lost and Found

as his father beckoned. "Stay with me, Chaim. Don't wander around. You'll get lost." They walked down the city street together, Chaim, his father, an infant in a carriage and a toddler holding onto it. Chaim would not stay with the carriage, for there was too much to see in the shop windows. Chaim's father, on the other hand, could only

The four-year-old balked



stalling, unnoticed, in front of a candy store, Chaim looked up and realized his father was out of sight. "Daddy, Daddy! Where are you?" he cried. His little heart

longed to see his father close

at hand, to touch the hem of

his jacket and stand in the

for a moment, for soon his father realized Chaim had not followed and retraced his steps back to the crying boy.

Like the little boy, we stray from our Father, seeking a sense of

security of his shadow. He

cried desperately, though only

our Father, seeking a sense of freedom and more interesting vistas. Yet, when we look up and suddenly realize Hashem is out of sight – we cannot feel His love and guidance in our lives – we cry out for Him from the depths of our hearts. Thus our tears reawaken our devotion and bring our Father close to us again.

Each of us has times when our davening is especially powerful. It might be a time of trouble, in which a person feels that his heart has really opened to Hashem, or it might be a time of joy, when he feels like an especially beloved and blessed child. Think of the physical feeling of full-heartedness that accompanies that intense type of davening, and try to revive it, for just a moment, when saying ...בערב ילין בכי ולבקר רנה...



# Everyday Miracles

► Everyday Miracles

The Gemara (Berachos 32a) states that a person should always articulate the praise of Hakadosh Boruch Hu before he prays. This praise refers to Pesukei D'Zimrah, which is recited during Shacharis before

Shemoneh Esrei. In the Gemara (Shabbos 118a), Rabbi Yose says, "May my portion be among those who complete Hallel every day." The Gemara (ibid.) explains that Rabbi Yosi's statement refers to "Hallel" in Pesukei D'Zimrah, specifically Psalm 148 and 150, both of which begin with the words " מכלכנים בכללנים The fact that these Psalms

and 150, both of which begin with the words "....ללוי-ה, הללוי-ה, הללוי-ה, הללוי-ה, הללוי-ה, הללוי-ה, הללוי-ה מלוי-ה, הללוי-ה מלוי-ה, הללוי-ה מלוי-ה מלוי-ה

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